The AMERICAN FRIEND

March 11, 1954

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Comment on a Query

By B. Orville Fisher

Do you observe simplicity and moderation in your manner of living? Do you give proper attention to the rules of health? Are you careful to avoid all places of amusement that are inconsistent with Christian character? Do you practice total abstinence from tobacco, narcotics and alcoholic beverages?

"What you do speaks so loud I can't hear what you say," is an old maxim. Friends have always held that real Christianity is truly expressed in righteous conduct rather than in creedal statements or ritualistic observances.

Rules for health are profoundly more than just "doctors' orders." In fact each of us may discover for himself some rule or law of health which is peculiar to him alone. Whatever the source or revelation of such needful practices, our responses thereto have definite religious or spiritual as well as physical implications.

Since amusement finds its first reactions in our mental and sensory processes, it is not difficult to understand its tremendous "character-shaping" powers. Living as we do in a commercially-minded age, we are beset on every hand by presentations intended to amuse or entertain. Christians will choose with devoted care, both for themselves and others (particularly their children), those kinds and places of amusement that will promote and develop the best characteristics in life and spirit.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3: 17) "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (I Cor. 6: 19) "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1)

These and many other Scriptures indicate the important place our bodies occupy in the matter of being Christian. Surely, then, all things which tend to improve our physical bodies, as well as mind and spirit, ought to be diligently considered and as much as possible built into our daily lives. Also, any practices, habits or indulgences which tend to degenerate or destroy the body, mind or spirit, should, with equal diligence, be excluded from our life and living.

Total abstinence is the only safe attitude toward alcohol, tobacco and other degenerating, habit-forming practices. We express alarm at the increase of crime and juvenile delinquency and at the general lowering of moral, mental, social and spiritual standards in our country. One of the great causes of this trend is that many individuals do not believe what has been proven in the science laboratory as well as in the lives and bodies of those addicted to narcotics, especially tobacco and alcohol. We note with alarm the appalling increase of cigarette smoking on the part of women and youths. We may also know what medical science has to say about the effects of tobacco and alcohol on the vital organs of the body. Whenever secular interests make such pronouncements against the use of such narcotics, surely no one who endeavors to be Christian can do less than abstain from their use and cry out against them and all their harmfulness and thus endeavor to save themselves and others from their destructive powers.

STEWARDSHIP LEAFLETS

A new supply of the stewardship leaflets, "Time, Talent and Treasure," and "The Earth is the Lord's" have been printed. These, together with the newer leaflet, "A Sensitive Subject," and the folder on "Friendly Finance," can be secured without charge from the Department of Stewardship, Five Years Meeting of Friends, 101 S. 8th St., Richmond, Ind.

Living With Peace of Mind

By Kirby Page

When tragedy like a thunderbolt strikes a family — when an only child is run down by a drunken driver — the impact of the blow sometimes shatters faith in God. If confidence in God is to remain unshaken in such an hour, mind and emotion must be disciplined in advance by three convictions; some things can be explained satisfactorily, some things cannot be understood by our feeble minds, but under all circumstances God is a loving Father who leaves nothing undone that he can do for our enrichment.

Sometimes tragedy is plainly the result of carelessness or ignorance or crime, coming from the use of human freedom. Now freedom of choice is so essential to a life of love that our Father never disqualifies a man for entrance into the Kingdom of God by taking away his power of choice. God never treats an individual as a slave or a puppet, but ever stands respectfully before human freedom, even when it is flagrantly abused by a drunken driver.

But when all explanations are offered, the mind of man is baffled by the problems of evil. Human knowledge is vast and steadily increasing, but the known is only the smallest fraction of the unknown. What we know is but a tiny island in an illimitable sea of ignorance. To expect mortal man to be able to explain accurately all God's ways of working is less sensible than to expect an infant to comprehend Einstein's theory of relativity.

Through growth in experience, by awareness of the presence of God, we must enter into an ever more intimate comradeship with our Father, until with ancient Job we can cry out, "Even though he slay me, yet will I trust him."

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Editorials . . . .

The Quaker That Ought To Be

THERE probably has never been a time in Quaker history when there were no tensions between bodies of Friends, some of whom were convinced that others had been deflected from truth.

In the very beginnings, there arose controversies, most of which were small and short-lived. Later there were separations of large and serious proportions, resulting in diversities that still, in changing forms, characterize the Society of Friends. When something is said or written today that excites us, we should remember the larger context of our history. Tensions there were and tensions there shall be!

If only our tensions could be received as growth-strains upon our present corporate life they could be quite useful—evidence of our maturing. It is not easy nor is it always desirable so to accept them. Sometimes sheer facts and plain standards of truth, as we see them, are at stake.

Facing Our Differences

None of us can throw stones safely, for we are all caught in the history and circumstances by which our present life is patterned and when we speak or write, we tend to express our faith and practice in the terms we best know, forgetting the large number who dissent from our particular pattern.

It must be quite confusing to many non-Friends when broadcasts of quite different kinds are made under a Quaker title. The implication in each case is that this particular program represents the Quakers of America or of the world.

What is true of broadcasts is also true of books and articles in popular journals. Many of these have appeared in recent years and they have not all been uniformly accurate. Our temptation, no matter to what body or branch we belong, is to enjoy the uniqueness which the word Quaker generally suggests and to use it for present day appeals to non-Friends. We are greatly in danger of capitalizing on the historic significance of the Quaker movement, of taking interest in a unique *reputation,* whereas we need primarily to be concerned about our *character* as a present day body of Friends.

Finding the Corrective

There is no doubt that at times some Friends have either drifted or consciously grown away from the central spiritual life of historic Quakerism and have either gone in the direction of an arid humanism or an empty "pentecostalism," either of which hardly resembles the thought or ministry of Fox, Pennington, Barclay, Penn and others of their day.

It would be a good corrective if we first of all tried to answer the question, "What *was* a Quaker?" before trying to type him today. The latter is a very difficult if not hopeless task, much more difficult than answering the question, "Who are the Quakers?"

Can we not be both constructively critical and also sympathetic with anyone who attempts it? A good question to pose to oneself is this, "What would I write on such a topic and how true would it be of *all* Friends?" May we not therefore profit by one another in our varied attempts to discern for today *the Quaker that ought to be,* for, essentially, that is what we are generally trying to do no matter in what verb tense we speak.

There is no doubt that the main body of the Society of Friends is aware of our trends and that Friends are little by little, through conferences, common services and meetings for worship finding one another upon the level of spirit, where the mechanics of organization and outward practice recede into their relative place. Rooted in such a spirit any organization which emerges is that of the spiritual organism. It grows, simply because it has roots, soil and spiritual nourishment.

Through Unity in Christ

There is no hope of resolving such problems on the horizontal level. We need a third point of reference. That third point is not Fox or the early Quaker leaders. It is Christ from whose redemptive work the Society of Friends came into being and from whom Fox and his contemporaries drew their inspiration and message. It needs repeating that Quakerism is not a stream to one side of Christianity, it is instead an interpretation of Christianity—running fully and vitally in the main stream.

The Quaker movement cannot finally fulfill its mission except within the larger context—that of the Christian faith and life. There is always the peril that Quakerism, measuring itself by itself, may become ingrown and die. There is a *Life* from which our life is drawn, and a *Message* from which our message comes, though variously interpreted or expressed by us.

We shall never truly meet with one another or with other Christians by debating our way through idea barriers on the horizontal level, but by meeting on the depths of the love of God and the height of his revelation in Christ at whose feet we meet. We meet each other because we have met Him.

Friends, Gather Toward the Light

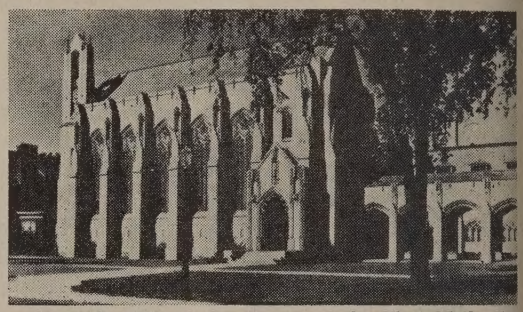
In our personal and group worship, we must move from the dim margins, into which we easily drift in daily life, toward the life and message of the Christ of history and the Christ within. His life ever glows in the living literature of our New Testament, and his spirit lives eternally in the hearts of those who accept him.

In our own strength, our own light, we are inadequate. Our minds are shadowed by prejudices and material concerns. We are perplexed over the contentions of peace-less men and frustrated with our own self-assertion. We walk in the twilight of fear and unrest. Little wonder that we are often ill at ease with one another and fail to find unity—for we have not found him in whom is our unity.

We must yield to the Light, relax from our tensions, and seek only him in whom we live and move and have our being. As we find him we find one another, not merely on the horizontal level, but in the height and depth of his love revealed to men, in the written word and within.

E. T. E.

Friends and the Second Assembly of the World Council of Churches



Above is pictured the Chapel of the First Methodist Church in Evanston, Illinois, where the opening worship service of the Second Assembly of the World Council of Churches will be held on August 15, 1954.

By Alexander C. Purdy

Alexander C. Purdy, Hosmer Professor of New Testament at Hartford Seminary, and Russell E. Rees of Chicago have been appointed representatives of the Five Years Meeting at the Evanston Assembly. Wilfred Reynolds of Chicago and Eleanor Zelliot of the Central Offices in Richmond have been asked to be our Accredited Visitors. In this article, Alexander Purdy discusses the nature of the World Council, and the relationship of Friends to it.

The Second Assembly is to be held at Northwestern University, Evanston, Illinois from August 15 to 31 with six hundred delegates, six hundred accredited visitors, representatives from youth, the press, and staff members in attendance. The delegates will come from many parts of the world, including, it is expected, some from behind the "iron curtain." The First Assembly, held at Amsterdam in 1948, officially constituted the World Council of Churches. Conscious of the deep differences dividing them, the delegates were determined, nevertheless, to maintain fellowship in the assurance that the true Church is not divided. Their phrase, "We intend to stay together," has stirred in many hearts the hope that an effective witness may be made to a nervous and divided world by Christians in our day.

In his foreword to the official pamphlet the Bishop of Chichester writes: "Have the Churches which are members of the World Council . . . learned to go forward together as well as 'to stay together?' Have we learned to understand each other better than before? Have we learned to be active witnesses of Christ and servants among our neighbors?" If the Assembly meets in a spirit of humility and of search for divine guidance this gathering which is indeed "without precedence in Church history" may mark a new epoch.

It may be well to restate the function of the World Council. It is as the name indicates a Council of Churches and not the Council of the one undivided Church. The name as the General Secretary points out indicates "our weakness and our shame before God; it is an emergency solution . . . a fellowship in which Churches enter into serious and dynamic conversation about their differences in faith, in message and in order." The Council has, accordingly, no mandate to create a super-Church which shall undertake to dominate the member Churches. Its function is rather to sound a clear note, if that is possible, in a time when discord predominates.

Most Christians will agree that a clear and corporate witness to the Christian Gospel is desperately needed. Much in the ecumenical movement heartens us. The emergent sense of the need to disentangle our message from nationalisms, racialisms, economic and social ideologies and especially from the pervading secularism of our day is good news indeed. So is the recognition of the younger Churches in India, Africa, Asia and the Islands of the seas. The possibility of a greater understanding of the tenets and practices dear to other Churches is also a welcome opportunity even if, as in the United Nations, these conversations appear at the moment to bring more sharply into focus fundamental differences.

Looking at Our Diversities

That fundamental differences among the Churches do exist only a superficial optimism could deny, not to forget that Rome and some other Christian bodies are outside the World Council. That no easy way for the resolution of these differences is in sight is also to be acknowledged. Yet there are fundamental agreements as well which warrant a continuation of the World Council. Those whose imagination and faith have made possible the Evanston Assembly merit our support and our prayers.

Friends find themselves in a peculiar relationship to the World Council. Some bodies of our Society have not found it possible to join. Among other

fficulties Friends have had to face, o in particular may be mentioned. ne World Council was gathered about e statement that it was to be "a llowship of Churches which accept r Lord Jesus Christ as God and aviour." In spite of repeated assurnces that this statement is not to be garded as in any sense a Creed and at each Church is free to interpret e statement according to its own ews, the fact remains that the form-a or symbol is delimiting. With any orthodox Christians many riends hold it to be neither scriptural or good theology and many others uestion whether a theological formlation is the right basis for an ecuenical movement.

A second difficulty arises for many the nature of the Theme of the ssembly, Christ the Hope of the orld, and the way in which it has en developed in the Second Report the Advisory Committee (a final eport is yet to be submitted). Disegarding the theological language of ne report—not normally congenial to riends—the lack of emphasis on the oly Spirit and on the validity of eligious experience will seem to many riends a serious lack.

Opportunity for Friends

It takes a strong faith to believe that ur tiny group with its few delegates n contribute anything significant to is important gathering. We have to member, however, that many in the rger fellowship share with us the stimony that the "continuing life of ne Spirit" is quite as vital to unity as ny attempt to formulate doctrine and gulate the celebration of the sacraents. We are humbled by an assurnce that many Churchmen who do not nare all our testimonies are concerned at we shall give our witness and e true to our understanding of Truth. his lays a heavy responsibility upon s. Friends are certain to find the clesiasticism, the pomp and cerenony, the emphasis on doctrinal ubtleties, and many other aspects of vanston uncongenial if not definitely unter to the simplicity and equality hich we profess. We shall need the arnest concern and the prayers of ll Friends in order to give our witness, s way may open, in humility and love.

It is easy to forget aspects of Evanston which may well prove to be most important. We shall have the opportunity to meet and share fellowship with Christians from many parts of the world. Do we indeed believe in that of God in every man"? We seek o act according to this faith in our own Society with its not inconsiderable differences. The hope of the Assembly may well reside in the possibility of a deep unity underlying admitted differences of custom, ideology, and ecclesiastical order.

Perhaps the real work of the Assembly, as was the case with Friends at Oxford, will be done in the six groupings of the delegates for the study of particular issues. The topics prepared by Commissions which have long been at work are as follows, Faith and Order—Our Oneness in Christ and Our Disunity as Churches; Evangelism—The Mission of the Church to Those Outside Her Life; Social Problems—The Responsible Society in a World Perspective; International Affairs—Christians in the Struggle for World Community; Inter-Group Relations—The Church Amid Racial and Ethnic Tensions; The Laity— The Christian in His Vocation. If something like a united Christian witness can emerge from the study of these areas of human responsibility the Assembly will be justified.

Many spectacular features are planned such as the great service of worship in Soldier's Field, a stadium seating 100,000 people, on the opening Sunday evening; the concert of Christian music by the Chicago Symphony Orchestra; and the ecumenical festival sponsored by the Church Federation of Greater Chicago. It is of interest to know that the Press and Radio coverage already exceeds that of the last Republican and Democratic conventions.

Rufus Jones writing in the Atlantic Monthly (March 1940) sounded the note we all need to hear as we prepare for this potentially great Assembly. He wrote, "We need now a new type of vernal equinox which will melt the hate out of human hearts . . . and which will start the shoots and buds into life in men's souls . . . It will call for faith and hope and love as well as wisdom, and it will call for persons who can be to the Eternal what a man's hand is to a man." We shall hope for a tide of life like that at Evanston.

ALEXANDER C. PURDY TO BE DEAN OF HARTFORD SEMINARY

At the winter meeting of the Board of Trustees of the Hartford Seminary Foundation, Alexander C. Purdy, Hosmer Professor of the New Testament in the Hartford Theological Seminary, was appointed Dean of that school as of July 1, 1954. He will succeed the Rev. Tertius Van Dyke, dean since 1943.

Alexander Purdy, a graduate of Penn College, received both his B. D. and his Ph. D. degree from the Hartford Foundation. He was a graduate student of the University of Marburg, Selly Oak Colleges and Union Theological Seminary. Following seven years of teaching at Earlham College, he returned to Hartford in 1923 and served for ten years as Professor of Practical Theology before being appointed to his present position in the New Testament Department.

He has been School Minister of the Moses Brown School since 1923. A member of the Hartford Meeting, he is a member of the Executive Committee of the Five Years Meeting and Chairman of the Friends World Committee (American Section).

Alexander Purdy is on sabbatical leave for the second semester. He will teach for four weeks at Pendle Hill, and during the summer will resume his duties as Director of Foxhowe Association at Buck Hill Falls, Pa., a post he has held since 1926.

INTERNATIONAL HOSPITALITY DIRECTORY FOR YOUNG FRIENDS

You may have heard the new word young Friends are using these days, "intervisitating." To make this a practical possibility there is in preparation a *Hospitality Directory.* In it will be found the names of young Friends (and others as well who have an open door and like to be visited) listed under the country, town, address and telephone of each person who asks to be included. Together with this vital information will be the number which can be accommodated, how much advance notice will be needed, and something of interest about the community and the Meeting, as well as the young Friend himself.

This summer will see the first use of the directory, and a number of young Friends are looking forward to possible visits. Some will be travelling under special concern, with Minutes from their Meetings; others will be just passing through on the way to or from some project of Friendly service.

If you want to add your name, *send it with the above information as soon as you read this* to Joanne Ayers, 1515 Cherry Street, Philadelphia 2, Pa. It will cost nothing to enter your name. Also let Joanna Ayers know if you want one of these directories—the cost will be possibly 50c. This first edition will be ready by May 1, it is hoped.

"Whoever welcomes you, welcomes me; and whoever welcomes me is welcoming the One Who sent me." Matt. 10:40 (Phillips translation.)

Friends and Civilian Service

By Wm. Merton Scott
Secretary, Board on Peace and Social Concerns

January figures reveal that nearly 4,000 conscientious objectors are now engaged in work of importance to the national health or welfare, in compliance with the draft law, according to the National Service Board for Religious Objectors.

There are now 3,912 men in the Selective Service System classified as 1-W (performing civilian assignments in lieu of induction). Latest figures available show that a total of 6,964 registrants have been classified as religious objectors by their draft boards.

In addition some 5,308 men who signified religious objections have been given deferments by reason of dependency, failure to pass the physical examination, essential occupation, or some other reason.

Mennonites and Amish constitute the largest number in 1-W service, with 2313. Those from other major denominations who listed their affiliation include:

Church of the Brethren	327
Quakers	124
Jehovah's Witnesses	117
Old German Baptist Brethren	98
Churches of Christ	80
Christadelphian	39
Brethren in Christ	45
Churches of God	36
Methodist	39
Pentecostal	17
Baptist	13
Hutterian Brethren	11
Congregational	10
Evangelical and Reformed	10
Assemblies of God	8
Presbyterian	10
Evangelical United Brethren	7
Seventh-day Adventist	8
Episcopal	5
Unitarian	2
Lutheran	2
Christian Science	1
Mormon	1
Roman Catholic	1

Comparison with World War II

An increase is represented by proportionate increase of almost two and one-half times among those affiliated with the Mennonites. Brethren and Friends seem to be maintaining almost the same proportion to one another as during World War II, although the number of Friends in civilian service at the present time, in lieu of military induction, is somewhat lower. The total number of men who are non-registrants, as well as those having entered into civilian service, brings the figure up to approximately the same level as the Brethren.

At this point there are no figures available for comparison between those who are taking the non-combatant military service as compared with those in non-combatant service during World War II.

Few There Be

Many may be surprised at the few Friends who have entered civilian work, 124. However, we must see this in the light of the general picture of the numbers of men being inducted and the total armed forces compared with World War II. During W W II, approximately one person was in the army for every ten citizens. At the present time it is about one out of every forty-five. During W W II, for every 1000 men in the armed forces there was slightly less than one man in Civilian Public Service. At the present time there is slightly more than one man in civilian service for each 1000 in the armed forces. It would be dangerous to generalize too freely from these figures because too small a percentage of the total population and of membership of the Society is represented in the number of inductions up to this point. It is likely that with the same kind of community pressures as there were during W W II the numbers would compare very closely, with the possible exception of Mennonites.

Opportunity at Eighteen

Far too many young men of eighteen come to this office for counseling on the draft with an idea that participation in war is wrong for a Christian but only the vaguest of backgrounds in religious experience or intellectual understanding of the basis of their position. Where there could be a sense of opportunity to witness for a specifically Christian position in relation to the patterns of culture about us, there is instead a sense of dread, of a disagreeable chore that must be gotten over as soon as possible so that it does not interfere with plans for life, these plans being all too often in terms of financial success. Here again let us not be harsh because those who come in for counseling do have problems.

Responsive to the Spirit

All in all, the more contacts that one has across the Society with the younger men who are confronted with the necessity of registering and deciding their position under the draft law, the more one finds sensitivity of conscience to the leadership of the Spirit of God and a responsiveness to that Spirit in obedience.

Also one finds a growing desire to participate in political education and United Nations, seminars, work camps and other forms of volunteer activity on the part of those of high school age. This is true more particularly in the area in which Spahr Hull has been conducting special activities for this group, but it is now beginning to spread to many other areas of the Society of Friends as well. We believe it indicates an earlier sense of responsibility for the patterns of society of which these young people are a part. It indicates, too, a desire to apply in these situations the Christian principles which they have lived and found by experience in their churches and families.

Loneliness or Fellowship

This sense of dedication and concern too often produces a profound sense of loneliness in these eighteen-year-olds. There is too little understanding sympathy and sharing in their problems by the local monthly meeting to which they belong. Without attempting to do the thinking of the young people for them, a monthly meeting ought to create such a sense of family fellowship and warmth of understanding that any young person could feel free to stand up in monthly meeting and ask his fellow members to think with him as to the direction which he ought to take as he is confronted with decisions of registration and classification. This kind of confidence and understanding can only be built up over a period of time. It is not something that can happen suddenly to the individual who has just reached eighteen. The meeting should have a specific program of counseling that begins to speak to the young person in this area at the time he is fifteen or before.

This is obviously a part of the whole problem of the associate members of meetings being challenged with the opportunities of Christian living which will call forth in them real desire to be Christian and to become active members of the monthly meeting. For the expression of the peace testimony in relation to the draft law is but a part of the total picture of Christian experience and practice.

Each monthly meeting should invite either individually or as a group the young people of the meeting to

UNITED APPEAL

Although Friends aid in relief and reconstruction primarily through the American Friends Service Committee, with its emphasis on reconciliation as well, they should be aware of the vast amount of work being done by the Church as a whole.

March 28 will see many special services in American churches built around the theme, "One Great Hour of Sharing." Sponsored by Church World Service, this United Appeal hopes to raise $8,000,000 for its work in individual denominations and jointly.

Korea, Germany and Austria, Yugoslavia, India, Pakistan and the Near East are major areas to be covered by the 1954 Appeal.

The little Korean waif pictured on the poster symbolizes the need of the world for compassion and help, and the challenge to the churches to share.

present to the monthly meeting a statement of their convictions in relation to the draft law and military service. This statement should be made a part of the monthly meeting record for any possible future use to indicate the position that has been taken by the members of the meeting. This is a means of testimony and of sharing in the deepest convictions and experiences which we may have spiritually.

We must return as a society to a quality of religion that is based upon personal and individual experience rather than any systems or creeds which we may profess to believe. By our lives and example, our depth of commitment, we adults must develop in our young people a sense of the possibilities of Christian service at the age of eighteen.

(In the next "On Christian Frontiers" page [April 8], we shall present the types of work in which 1-W men are participating.)

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FILMSTRIPS: *Alcohol and You,* Part 1 (41 frames), Part 2 (43 frames), color, technically good. Two filmstrips on scientific alcohol education for high school and college age. A good basis for discussion meeting in older groups. Rental—$1.00 for two strips. Order from Board on Peace and Social Concerns, 101 South Eighth Street, Richmond, Indiana.

HOUSES FOR KOREA

Three members of the Houses for Korea relief and reconstruction team arrived in Korea in late January to begin their work. Field project director of the team is Dr. Joseph Alter, M.D. of Bellevue, Wash. Other team members are Howard James Scharschmidt and Sherwood Boyd Martin. The Houses for Korea team will work in Kyonggi Do Province, in which Seoul is located, and will have its headquarters in Kumyangjang-Ni Village.

The team will work with the people of the province in rebuilding for the physical and social needs of the towns and villages — housing, irrigation, soil and water conservation, village industries, cultural institutions, etc. Much needed medical aid will also be available through Dr. Alter.

The team has the approval and support of UNKRA, United Nations Korean Rehabilitation Agency and the Korean Ministry of Social Affairs.

Other workers are preparing to go to Korea. Marion L. Field, a public health nurse of San Francisco, expects to sail on April 6. Needed badly is a concerned and experienced builder. Contact Floyd Schmoe, 13434 40th N.E., Seattle 55, Washington.

Houses for Korea is a small, religiously motivated but non-sectarian relief organization. Floyd Schmoe, the Director, is a Friend.

A NOTE ON THE INTERNATIONAL CHRISTIAN UNIVERSITY IN JAPAN

Dr. Emil Brunner, regarded as one of the world's leading theologians, recently joined the faculty of the International Christian University in Japan because of his interest in this new and important work. He writes, "I am most happy here. We have a fine faculty house, which is warm and friendly. The campus family is a new experience for me. I did not expect to meet so many good friends so quickly. There is to be felt what practical Christianity means. My work here is interesting and so much more satisfactory as I have plenty of liberty to accept engagements from other universities, schools and churches. My time is filled, and profitably so. The only great drawback or lack at ICU is that we have no dormitories. So the personal contact with students is less than I had expected. Without dormitories half the purpose of ICU is frustrated. I am still enthusiastic about ICU, even though I have seen what of the original plan has been left undone."

The *Christian Century* wrote of Dr. Brunner's decision to go to Japan, "A new day in Christian development has dawned when one of the world's greatest theologians drops everything and sails for Asia as a missionary volunteer . . . (Dr. Brunner) goes to build on the solid foundation of the existing church life in Japan, and particularly on the work which has already been done in establishing the Japan International Christian University. As a member of the faculty of that remarkable postwar institution, which is being built by the joint efforts and gifts of the Japanese and American people, Dr. Brunner will be able to address the mind and soul of one of the most influential modern industrial nations."

Friends are related to the University through three connections. Hugh Borton and Elizabeth Gray Vining serve on the University Foundation, Hugh Borton representing the Five Years Meeting and Philadelphia (Arch St.). Dr. Iwao Ayusawa, a Japanese Friend, is a member of the faculty. The Five Years Meeting makes no direct contribution to the Japan International Christian University, but feels it should encourage Friends to learn more of the University and its work and to support it if possible. The American Address of the University Foundation is 44 East 23rd St., New York 10.

Quaker Men in Action .....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

QUAKER SPECIAL TO CALIFORNIA

A group travel plan for Friends attending the United Society of Friends Women and Quaker Men Conferences at Whittier, Calif., May 8-12, has been arranged by a special travel committee headed by Nell Little and Clayton Fields.

Set up by the Hoosier Travel Service of Indianapolis, the plan calls for the group to leave by train on Wednesday, May 5, and reach Los Angeles at 6:30 a.m. Saturday, May 8, after a one night stop-over at Albuquerque.

The train will start the return trip at 5 p.m. Thursday, May 13, and arrive back in Indiana Sunday morning, May 16, after a stop-over of about nine hours on Friday for sightseeing in Salt Lake City.

The tentative detailed schedule follows:

Leave Richmond 9:30 a.m. Wednesday, May 5.
Leave Indianapolis 10:47 a.m. Wednesday, May 5. Arrive St. Louis 3:10 p.m.
Leave St. Louis 4 p.m. Wednesday, May 5. Arrive Albuquerque 3 p.m. Thursday, May 6.
Leave Albuquerque 8:30 a.m. Friday, May 7. Arrive Los Angeles 6:30 a.m. Saturday, May 8.
Leave Los Angeles 5 p.m. Thursday, May 13. Arrive Salt Lake City 9:40 a.m. Friday, May 14.
Leave Salt Lake City 5:30 p.m. Friday, May 14. Arrive Chicago 7:30 a.m. Sunday, May 16.
Leave Chicago 9:15 a.m. Sunday, May 16. Arrive Indianapolis 12:57 p.m., and arrive Richmond 2:15 p.m.

The round trip, first class, fare is $163.30 from Indianapolis, and $165.49 from Richmond. The round trip coach fare would be $117.76 from Indianapolis or $121.11 from Richmond. This fare includes Federal Transportation Tax. These prices do not include meals or tips.

The lower berth charge for the trip would be $51.42. The upper berth would be $38.99, and the charge for a roomette would be $71.95.

Hotel accommodations can be arranged in Albuquerque for the one night there for approximately $5 per person. Excellent sightseeing trips are available in Los Angeles for $5.25, and for a full day in Salt Lake City for $10.50.

The above fares include a rail ticket between Los Angeles and San Diego, and those desiring to take a sightseeing trip to San Diego could do so without extra charge.

There are three reasons for the stop-over in Albuquerque. Members of the Friends Meeting in Albuquerque have invited Friends enroute to California to visit them. Also, hotel rates there would be less expensive per person than berth rates on the train, and it would give everyone a rest from train riding and sleeping in about the middle of the trip.

Wilmington and Eastern Friends, including those from North Carolina, may want to meet at Richmond to board the "Quaker Special." Friends of the Chicago area may board it at either Indianapolis or St. Louis. Those in central Illinois could meet the train at Terre Haute, and Iowa Friends could board it at St. Louis.

For persons wishing to travel by plane, the Hoosier Travel Service arranged a schedule leaving Indianapolis at 10:43 a.m. Thursday, May 6, with a stop-over that night at Albuquerque, and going on to Los Angeles on Friday, May 7. The return flight would be by way of Salt Lake City and Chicago on Saturday, May 15. The round trip fare on this routing would be $265.46.

Should there be those wishing to fly directly from Indianapolis to Los Angeles and return without the above mentioned stops, the fare would be $258.03. Or, by using air coach out of Chicago and first class between Indianapolis and Chicago, the round trip fare would be only $198.84. You can figure an elapsed time of approximately ten hours between Indianapolis and Los Angeles.

Several Friends have indicated that they desire to travel by car rather than by train or air if they could make proper connections. The committee has announced that it is willing to serve as a clearing house to bring in contact those who are driving and want passengers and those who wish to go by car but do not know whom to contact for a ride.

All inquiries regarding travel to California should be addressed to Nell Little, 614 S. 14th Street, Richmond, Ind., or Clayton Fields, Westfield, Ind.

Any variance in the above train or plane schedules to include special sightseeing trips desired by individuals can be arranged directly with the Hoosier Travel Service, Inc., 130 E. Washington St., Indianapolis.

Reservation must be made by April 1, 1954, with a deposit of $25. Individuals will be billed for the balance, payable in 30 days. If cancellation is necessary, the deposit will be refunded.

CALIFORNIA MEN IN MID-YEAR MEETING

Some 170 men, representing the majority of the Friends Meetings in California, met for dinner in the Baptist church of Garden Grove Jan. 19. William Cammack, president of California Quaker Men, acted as chairman, with Lawrence Payne of Yorba Linda in charge of music.

Financial goals for the year, totaling some $19,850, included completing a pledge to Arcadia Friends church and a new allocation to help provide additional space for the growing work at Azusa. The Central Office Building for the Five Years Meeting and the Yearly Meeting Camp at Quaker

California Men Meet

Meadow also were listed to share in the current budget.

Possible new fields of service were presented by Harold Walton of Denair, representing the northern section of the state; Verl Lindley, pastor at Los Angeles, who had made a survey in the San Fernando Valley; and by Donald B. Spitler, the General Superintendent, who emphasized the need and opportunities for church extension.

L. Glenn Switzer spoke of the national conference of Quaker Men to be held at East Whittier, May 8-12, soliciting the fullest cooperation by men of the host yearly Meeting. R. Ernest Lamb, who was invited to bring the closing message, stressed three essentials that must be in evidence if we would advance: confidence, cooperation and consecration.

WESTERN MEN TO MEET

Quaker Men of Western Yearly Meeting will hold their annual Mid-year meeting at the newly remodeled West Newton Friends church on Tuesday night, May 9, at 7 o'clock. The program will feature a nationally famous musician and radio star, formerly with the Horace Heidt group of entertainers but now in training for Christian service, and Charles Lampman, who will show pictures taken on his recent visits to Friends mission fields.

MARY PICKETT

1868-1954

(In Memoriam)

Mary Pickett, Friends missionary in Mexico and Cuba for nearly thirty years, passed away very suddenly on February 8 at the age of eighty-five, in the home of her sister-in-law and niece, Marianna Pickett and Helen Pickett, north of Bloomingdale, Indiana.

She was born March 12, 1868, the daughter of Lott and Asenath Canady Pickett, and was the last of a family of five children. All of her life had been spent in Bloomingdale except thirty years. She served in Mexico from 1900-1914, in Cuba from 1915-1919, and again in Mexico from 1919 to 1929. She was a member of the Bloomingdale Meeting, and was a willing and faithful worker.

Services were in charge of E. M. Woodard and Franklin Chant. Burial was in the Bloomingdale cemetery.

The Women Meet in California. . . .

Mildred Votaw, President of the United Society of Friends Women in California, addresses the women's banquet meeting held January 19 in Garden Grove, California.

THE CALIFORNIA MID-YEAR CONFERENCE

Stresses Advance

From the Men's and Women's banquets to the pastors' reports and the closing speech by Donald Spitler, *Advance* was the keynote word. This word ran through the addresses on Christian education, missions, stewardship, and was implied in all the meetings of the January Conference.

In one of the opening speeches on Tuesday night, Ernest Lamb talked about "enlarging the tents" of the household of God. "Only as the workers cooperate," he said, "can a great tent be launched." He stressed the fact that although men may pull the ropes in the opposite directions, through cooperation and tension, the tent is raised. Speakers asked the Yearly Meeting to encourage the meetings in raising the remainder of its portion of the Friends Central Office Building, at Richmond, and also to complete the current mission and church extension projects, so that a new work of equal significance can be launched.

Christian education was one of the major areas of work stressed in the mid-year conference. The Yearly Meeting adopted the following specific goals in Christian education for this year:

1. Twenty-five percent increase in Sunday School enrollment and attendance;
2. Every teacher a trained teacher;
3. One new Sunday School in every Quarterly Meeting;
4. Five hundred decisions for Christ among our children;
5. Five hundred children to become members of our churches;
6. Every Sunday School a graded Sunday School.

Most pastors reported progress in achieving at least some of the above goals. A few churches, located in areas with rapidly expanding communities, are increasing their attendance so fast that facilities are being strained. In Alamitos, where the conference was held, two worship services are being conducted each Sunday, and the Sunday school has an attendance of over 500. Several Meetings also felt a challenge to improve the quality of their program of Christian Education. Many expressed enthusiasm for the new Penn Primary material which is now being offered by the Five Years Meeting Board on Christian Education.

Leonard R. Hall made the address on Christian Education to the conference. He spoke on the importance of the whole church working together on the program of Christian Education. Leonard Hall also spoke to the banquet sponsored by the Board of Christian Education on Thursday evening, and led the discussion on Christian education for the workers when the conference broke up into groups.

After the conference, Leonard Hall spent a week end in the San Diego area, a week in the Los Angeles area, and a week in the Berkeley area, attending and speaking to the Quarterly Meeting sessions at Berkeley.

. . . and in North Carolina

In a recent visit to North Carolina Yearly Meeting, Ellen P. Robinson, President of the United Society of Friends Women, attended the mid-year conference of women Friends. She is pictured here with the new officers, installed at that time. Left to right: Pauline Thomas, Selma Mackie (president), Ellen Robinson, Lalah Yow and Eugenia Perkins.

Correspondence

A LONG DISTANCE REPLY

To the Editor:

I am one of the group of Friends who were privileged to meet you during your recent visit to Beirut. Upon learning that you are the editor of *The American Friend,* I was reminded of an article that I read in your magazine last year. Not being a subscriber, I do not know whether the article received any replies in subsequent issues. I am now sending my belated comments to you.

The article *(The American Friend,* February 12, 1953) was written by one Philip Johnson, who seemed to be making an attempt to criticize the theory and practice of non-violence without having made a careful study of either. He makes the common error of confusing non-resistance with non-violent resistance.

Then there is the assumption that Hitlerism was destroyed by military might. When we observe the spirit of militarism in the world today, when we consider the millions for whom the war has not yet ended and never will end, we wonder whether Hitlerism was really destroyed. Where it has vanished, we often find that other evils have rushed in to fill the vacuum.

Perhaps the most dangerous weakness in the author's argument is his espousal of the theory of "adequate means," a theory which could easily have originated in the Pentagon or the Kremlin. The danger lies in the fact that this principle can easily be used to justify aggressive warfare.

It seems to me that "Pacifism Inadequate" has struck not only at the personal beliefs of a minority, but also at the basic premises shared by all Friends. For if we truly believe in the Inner Light, we will not stamp it out whenever we deem it to be burning too dimly. Instead we will attempt to brighten its feeble rays. Our only weakness is that the great majority of mankind will not join us immediately; but if we who know the way of love persist in perpetuating the way of violence, how can we expect the rest of the world to do otherwise?

Peter Yff

American University of Beirut
Beirut, Lebanon

Editor's Note: The article on pacifism by Philip Johnson elicted a great deal of response, which appeared in subsequent issues of our journal. A reply to these replies appeared in the May 21, 1953 issue, and we considered the correspondence closed. This letter from the Lebanon should not serve to re-open the discussion, but rather to indicate the spread of Quaker thought and our need for exchange and sharing with Friends everywhere.

MEMORIAL TO SCIENTIST

To the Editor:

Last fall, a noted British Friend passed away, Lewis Fry Richardson. His death was not reported in Friends papers here, as far as I know, but he lived in a rare and unique way our peace testimony.

He was a scientist, well recognized in his field. After serving in the Friends Ambulance Unit in World War I he became intensely interested in meteorological research. After completing and publishing certain papers, he found out with distress that the people most interested in his "upper air" research were the poison gas experts. Richardson stopped his research, destroying such papers as had not yet been published. This is but one example of how Richardson recognized superiority of his spiritual insights above professional ambitions.

Although he was not a member of the Society for Social Responsibility in Science, his stand exemplifies at its best what we strive for.

Victor Paschkis

Moses and Mabel Bailey are spending the present year in the Middle East as "roving ambassadors" for the American Friends Service Committee. They are pictured here in front of the Friends Girls School in Ramallah, where they stayed for a time. They have also travelled in the Lebanon and Egypt. Moses Bailey is on leave of absence from Hartford Theological Seminary.

FRIENDS AND ISLAM

By Moses Bailey

Before George Fox's ministry ended, Friends were expressing strong concern for the religious welfare of the Moslem peoples. Margaret Fisher visited the Sultan of Turkey. Jonathan Stubbs distributed Quaker literature in Arabic in Alexandria, Egypt. George Keith translated a beautiful booklet of Arabic literature into English to use as a religious tract; one of its readers, quite failing to catch its Friendly message, nevertheless immortalized its narrative as Robinson Crusoe. Thomas Lurting, Quaker sailor, captured by Algerian pirates, without violence not only got back his ship but delivered his former captors safe on their own shores.

Such were some of the affairs that brought Quakers and Moslems together in the 17th century. Born from piracy came the Meeting for worship in Algiers in the early 18th century. In the 19th, largely through the concern of Rufus Jones' uncle and aunt, Eli and Sybil Jones, Friends schools were opened in villages in the Levant. Four schools now flourish as a result of that effort; Brummana and Ras el-Metn in the Lebanon, and the two schools in Ramallah, Jordan.

In this century, after 1948 in the tragedy of Palestine, the American Friends Service Committee fed refugees, opened a center in Acre in Israel, and undertook a service with the Arab farming people in Tur'an in Israel and in the mountains of Ajlun in Jordan.

This continuing friendship early was expressed through visitation, literature and Meetings for Worship. Later and in our time, this same concern has been expressed more especially through schools and service to those in distress. How in the years immediately ahead shall we most appropriately seek the welfare of our Middle Eastern neighbors?

First, of course, the good work well begun must continue. Probably no businessman has ever done more with a dollar than is being accomplished at Ramallah. In buildings long since paid for, with tuition caring for the running expenses of the schools, we are doing a significant work almost without cost to ourselves. What is being done must continue. Also, however, the time has come when we should emulate the example of early Friends. Being caught by pirates maybe won't be helpful; that bit of their experience we may overlook. We need again, however, a lot of Friendly visitation with concern. It takes real imagination to perceive how people think whose ways are different from ours. Such imagination is needed in the Middle East. And the time has come again when good Quaker literature should be made available in Arabic. The translation of writings that appeal to us in the west won't do; we must have writing directed to the minds of those who read. The Inner Light must shine in the Arabic, and it needs living illustrations.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

The Bible and You, by Edward P. Blair; Abingdon-Cokesbury; 154 pages; $2.00.

We wonder sometimes how we might read and understand the Bible better. By carefully following the instructions given in this book, we can learn to appreciate the Bible as it relates to us as individuals.

The author advises us to read the books of the Bible rather hurriedly the first time through; then to take more time to study carefully the meaning of the various puzzling statements which we may find. The author rather interestingly divides the books of the Bible into two divisions, unified and non-unified, and tells us that each must be read differently.

Methods of reading the Bible, programs of reading and the understanding of the Bible are discussed in separate chapters. Any person who will take this little book and follow it very closely will have a higher appreciation of the Bible. He will most certainly have a deeper knowledge and love for it.

D. Virgil Pike

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Elizabeth Gertrude Stern, author and member of Philadelphia Yearly Meeting (12th St. Meeting), died in Philadelphia on January 9. Under the pen name of Eleanor Morton, she published many essays, short stories and novels. Her most recent book, *The Women in Gandhi's Life,* was well received. Among her other books is a biography of a Quaker leader, *Josiah White—Prince of Pioneers.* Elizabeth Stern was the wife of Leon Thomas Stern, a well-known penologist. Two sons, Thomas Noel Stern and Richard Stephen Stern, also survive.

* * * *

A translation of the New Testament by British scholars will be ready in 1958, with the complete new version following.

POETRY CONTRIBUTORS

Rebecca Anthony, 684 Bluff Road, Glenco, Illinois.

William Bacon Evans, 605 Railroad Avenue, Haverford, Pa.

Gertie Stewart Howard, Alexander Hotel, St. Petersburg, Florida.

Some Suggestions for Your Reading this Spring . . .

How to Become a Christian, by Samuel Shoemaker ($2.00)

The Recovery of Family Life, by Elton and Pauline Trueblood ($1.50)

Faith Takes a Name, by Dwight E. Stevenson ($2.50)

An Autobiography of Prayer, by Albert E. Day ($2.50)

The Beatitudes, by Hugh Martin ($1.25)

Create and Make New, by Austin Pardue ($1.50)

Think on These Things, by John Ellis Large ($1.75)

Meditations of the Heart, by Howard Thurman ($2.75)

One Fine Hour, by Frederick K. Stamm ($2.50)

Harper Books that have special meaning during this Easter Season . . .

The FRIENDS BOOK and SUPPLY HOUSE
101 S. Eighth Street
Richmond, Indiana

CHALLENGE FOR TODAY

Lift your shoulders, race of men,
There's a mighty plan for you,
Mightier than the schemes of war
Or kingdoms we are dying for.
While nations thunder in command,
Human crises are at hand:
There is work for you to do;
Midst confusion, fear and pain,
Seek God's steadying hand again.

Weary and bewildered men,
Straining in the black of night,
Struggling in the tares and mire,
See again the stars' own light;
Know a power that is higher
Than our petty way of life.

Lift your minds, O race of men,
For the challenge of today;
Colors, creeds, theologies,
You may disregard all these;
We need wisdom for this hour,
Understanding more than power,
We need guidance on our way;
Midst the tumult, tears and pain,
Give us God's soft voice again.

Men of vision, lift your eyes
To the greatness of the skies;
Lift your minds and hearts, and then,
Look into God's face again.

Rebecca Anthony

ONE APPROVING GLANCE

THAT which in me is low, and base, and cruel,
Shall not forever drag me to the dust;
For shaping stubborn rock Time hath a tool;
A polished saber gathers little rust.—
Slim buds in Winter's icy grip confined,
In gentle Spring their prisoned wealth display;
Mute birds, in bleak December, that repined,
For joy would burst their tiny throats in May.—
Dull ore subjected to consuming fire,
Runs sparkling metal of the finer's best;
Stray bark dismasted through rude tempest's ire,
In friendly harbour finds at length sweet rest.—
Shouldst thou but greet me with approving eyes,
I stumble to fight better, fall to rise.

William Bacon Evans

TRAILING ARBUTUS

We climbed a mountain trail before
Snowdrifts had yielded to the sun,
March being but a few winds more
Than past the Ides, now safely done.
Before the summit, void began,
The boundary marked by a fir—
Indomitable leviathan:
There asteroidal blossoms were
A softly glowing constellation
Devised when God devised creation.

Gertie Stewart Howard

The Sunday School Lesson

Prepared by Russell E. Rees

For April 4

Jesus' Intercessory Prayer

John 17: 9-23

"Among lay folk, interest in prayer is growing very rapidly. A generation ago fewer and fewer persons were 'saying their prayers.' But prayer has made a comeback." With this statement Gerald Heard began his book on prayer. If this is true then the lesson for today should speak to man's condition, for it is a brief look at the prayer life of Jesus, and surely what he did and said is of great importance.

It is often remarked in the Gospels that Jesus prayed, sometimes going apart into the mountain or elsewhere to be alone. We have no record of how he prayed at those times. On being asked about prayer, he once gave an example which we call the Lord's prayer. So when we come upon this report by John of Jesus' actual words in prayer, they are of the utmost importance.

The prayer seems to divide into four parts. 1. Jesus thanks the Father for "those whom thou hast given me." "We speak of Christ as God's unspeakable gift to us," says Dr. Gossip, "but Christ on his side, incredibly enough, seems to regard us as an amazing gift of God to him." 2. He prays that these may be guarded against disunity. Even when John wrote, the little fellowship had shown signs of breaking up, and surely today the wisdom of Christ's petition is clear. 3. He prayed that his friends might be saved, not out of the world, but in it. The tendency to withdraw from life has appeared often in the church. But to be saved in your daily work, your family, your business, that is what Christ asked. 4. Jesus' prayer reached far beyond his little company and he prayed for the world.

In order to pray for people, one is compelled to try to see people as God sees them. Try to pray for someone you hate, and one of two things happens, either you quit praying or you quit hating. Often when we pray for others the first thing that happens is that we suddenly realize that we could do something to answer our own prayer, and we cannot go on praying until we do what we can. But a sincere desire for others, when it obviously is in the will of God for them, goes far beyond auto-suggestion, and becomes a kind of releasing of spiritual power in the direction of the one named in prayer.

No man can love God, the All Loving, and at the same time hate another man. To draw near God is to draw near man. Intercessory prayer therefore needs to be understood as one of the ways in which we share God's love and care for other men. Jesus could pray greatly because he affirmed that He and the Father were one. They desired the same thing for men. His prayer was a sharing with the Father their common love.

Thus prayer is never an easy way to get favors for oneself or for his friends. It is a coming up into the light and love which God always has for men, and being at one with God's hopes and desires for men.

Questions:

1. How do you pray for people with whom you differ? Do you ask that they may "see things your way"? Would it make a difference if you saw them as God sees them?

2. What do you understand the word, "that they all may be one" to mean? Are differences of opinion and of practice in the churches wrong?

For April 11

Betrayal and Crucifixion

John 19: 17-30

"To bind a Roman citizen is an outrage, to scourge him a crime; it almost amounts to parricide to put him to death; how shall I describe crucifixion? No adequate word can be found to represent so execrable an enormity." These words of Cicero show how even an unchristian person might feel about so cruel a death. Yet one reads the account of the crucifixion in John's Gospel and is amazed at the lack of detail, and especially the failure to portray the physical agony of the death. It would almost seem that John deliberately played down the physical suffering, in order to make the inner and spiritual tragedy clearer.

Three of the familiar Seven Last Words are to be found in John's Gospel: "Woman, behold thy son; son, behold thy mother;" "I thirst;" and "It is finished." The first shows Jesus in his death, as in his life, thinking of others. Even at this hour when he "offered up Himself for us all," he thought of his mother and her future. He did not lose the individual in any Grand Strategy for humanity. The second word, "I thirst," reminds us, perhaps by intention, that he also suffered from pangs of flesh, and his death was a real death, not a pretended death, as some believed. Finally, "It is finished," is the word of one who could say, as none other could, his work was done as far as he could do it.

"We will," it has been said, "be shocked by sin and cheered by salvation in proportion to our proximity to the cross." No other fact stands so centrally in the Christian faith as this cross. It was, as Cicero said, a shameful thing at that time, but Christ not only redeemed men, he redeemed the cross. It is the recognized symbol of the faith, more than any other. "When Christianity has lost touch with the cross it has grown weak, when it has renewed its contact it has renewed its strength."

But what does it mean? Is the cross a splinter of wood that works miracles? Is it a piece of magic, a supernatural event, an enigma? Or is it the revelation of something eternal about the true nature of life? Of course the latter is the truth. On the cross we see man lifted up to his real dignity and achieving his true potentiality. And one also sees God reaching out in love and strength to rescue men.

Life passes by at the foot of the cross as the race of men judge, not Christ, but themselves by their actions. Pilate even yet is striking back at the Jews with the sign he erected. The soldiers are gambling for the physical possessions, yet one of them, touched by pity, offers Jesus a drink in his agony. Most of the disciples fled because of fear, but four women are standing by, two of them to be the first to return after the Sabbath. John, one of the Sons of Thunder, is still here to become the recipient of Jesus' last bequest, his mother. And the multitude who had cried for blood, now sated with vengeance, are drifting back to the Temple to continue their religious celebrations. The priests are saying, "We put that over easily."

The end of an era, the curtain is drawn on a troublesome fellow, now men can get on with the business of getting the cattle back into the Temple, now they can regard the Sabbath and disregard men again. So they thought. But their little dreams were to be rudely shattered. "Truth crushed to earth will rise again; the eternal years of God are hers."

Question:

1. What do you understand Jesus to mean when he asks men to "take up their cross and follow him"?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Henry Cox, former Friends missionary in Cuba, is serving for a time as Minister of Calling at First Friends Church in Whittier, California. *Friendly Echoes,* the Meeting's newssheet, reports that he made 131 calls between December and January Monthly Meetings.

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According to the *Friends Intelligencer,* Jessamyn West's *Friendly Persuasion* is being considered for presentation as a play next fall in New York under the title, "Eliza." The producer is Charles Laughton and the leading lady will be Mary Martin, according to reports.

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Vaughn Peebles of Wabash, Indiana is serving as clothing workman for the Richmond Regional Office of the American Friends Service Committee. He had requested a conscientious objector's classification from his draft board, and is awaiting trial upon its refusal.

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A Florida Friends Conference will be held March 13 and 14 at St. Petersburg Friends Meetinghouse. J. Passmore Elkinton will give the afternoon address on March 13 on "Some Problems of the World Quaker Family." Room reservations are being taken by Caroline N. Jacob, 2772 Bayside Drive S., St. Petersburg, Florida.

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Eldon Mills, Minister of the much-praised West Hartford (Connecticut) Congregational Church, recently spent a week in Richmond, Indiana, and at Earlham College, from which he graduated. He spoke to several meetings at the College as well as to Clear Creek, West Richmond and East Main Friends Meetings. He also taught in an interdenominational church leadership training school in Richmond.

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Recent visitors to Richmond were Grace Blackburn Kindel and Dorothy Bond, both Earlham graduates, who spent a few days in this area. Dorothy Bond is now with her parents, A. A. and Mira Bond, in Jacksonville, Florida. She returned to the United States with them last year after spending two years in Mombasa, Kenya. Grace Kindel is now at Berea, Kentucky, where Ersal Kindel is a professor at Berea College. She returned from our mission station in Kenya last summer.

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Richard Faux, Secretary of the Young Friends Department, spent the last two weeks of February in the east, visiting eight Friends Meetings in New York and Upper New York state on behalf of Young Friends work. He visited Yale, Union and Hartford seminaries to talk to Friends students there, and participated in a leadership training session for the experimental high school conference sponsored by the National Council of Churches to be held next August in Pennsylvania.

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The traditional New Years Gathering started by A. Neave Brayshaw many years ago took place at Woodbrooke, England, again this year with over thirty young men Friends gathered together. T. Canby Jones and Ralph A. Rose, two well-known American Friends studying at Woodbrooke, gave a "Friends' Eye View of America" to the group. Richard K. Ullmann, whose article on John Woolman appeared in the January 14 issue of this journal, gave two talks on "Christian Behavior in a Sub-Christian World." W. Brian Harland, a Cambridge lecturer, spoke on "Belief and Action," in three addresses.

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Clyde Milner, President of Guilford College, reported recently that B. Clyde Shore's gift of a new dormitory and a scholarship fund virtually assures the success of Guilford's current campaign for $450,000 in 1954. Plans for the next five years at Guilford include the new dormitory, a new auditorium-chapel-religious education building, an enlargement of the dining and kitchen facilities, a permanent residence for married students, a student affairs building and infirmary, the development of a recreation and sports area, and an increase in the permanent endowment fund to two million dollars.

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During an appreciation dinner attended by 600 Boy Scout leaders held in Buffalo, New York, January 28, Levinus K. Painter, minister of Collins Friends Meeting, was presented with the Silver Beaver Award, one of the highest honors bestowed by the National Boy Scout Council. In addition to recounting the many years devoted to Scouting and Cubbing, the citation made mention of his overseas service for the Society of Friends in visiting mission fields, doing relief work and serving on the United Nations food relief staff in Israel. Levinus Painter still gives some time to the local Scout Troop of 47 boys. During the past year this troop has made one of the best records in the Buffalo area. The Collins Troop is inter-faith and inter-racial with Protestants, Catholics, Jews and American Indians enrolled.

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The Honolulu Friends Bulletin recently contained a statement on a Japanese Friend whose name is familiar to many American Friends. Iwao Ayusawa, last year's Clerk of Japan Friends Yearly Meeting, Professor of Labor Economics and International Relations in the Japan International Christian University, reports as Dean of the A.F.S.C. Seminar, held this past summer at Kobe College, Nishinomiya, Japan: There were in attendance 54 men and women, brilliant university students from England, Germany, France, New Zealand, Canada, United States, India, Philippines, China, Korea and of course Japan; thirteen nationalities in all. The theme this year was "Asia's Role in World Peace." Iwao Ayusawa adds, "To live under one roof in the atmosphere of Christian brotherhood, working, eating, sleeping, studying, playing, meditating and worshipping together is a most precious experience; unforgettable for all our whole lives."

Friendly Fellowship

CHICAGO, ILLINOIS—Chicago Quarterly Meeting was held January 30 at Quaker House, near Chicago University, with a very good attendance. Howard Marshall presided at the Meeting on Ministry and Counsel. The Meeting for Worship convened after lunch, and after a period of silence, several persons took part and we all felt the presence of "the Spirit in the Midst." The business sessions of Chicago and Fox Valley Monthly Meetings followed. The evening speaker was Thomas Segundo, an American Indian of the Papagos Tribe and President of the Indian Council of the Southwest, who spoke on the present status of the Indians and his work with them. He is studying law

at the University of Chicago and is a director of the Indian Center here.

Emma Hill Hadley

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GREENSBORO, N. C.—Observance of Youth Week at the Greensboro Monthly Meeting of Friends began January 31, when the young people of the Meeting had entire charge of the morning services. Special speakers were Yasuko Mikawa, a Japanese student who is studying at Guilford College, and Sara Lewis Culbreth. The week closed with a Church Family Night Supper on February 7, for which the young people again provided the program. Two Japanese students from Bennett College, Hideko Tamaura and Shoko Yoshikani, were special guests and gave a demonstration of the Japanese tea ceremony.

Other Church Family Night Suppers during the winter will offer a series of films based on the life of Paul. These occasions help us to realize how much we need a new Meetinghouse, with better accommodations for such gatherings.

Extensive street repairs during the summer forced the closing of the Meetinghouse for thirteen weeks. The Jewish Synagogue generously gave the use of its building for most of that time. The Asheboro Street Meetinghouse is now perched high beside an overpass over a busy through-truck route. We received another demonstration of a helpful spirit from other churches when the Congregational-Christian Church gave us the use of their new building for a November bazaar in charge of our Women's Society. About $1,900 was cleared, which has been added to the Building Fund.

The Meeting expressed its appreciation for the work of its pastor, O. Herschel Folger, by presenting him with a new car last summer.

Dorothy Heironimus

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PORT ANTONIO, JAMAICA—Pennington Hall Academy, Port Antonio, of which George Minott is Principal, continues to make its contribution to the educational life of the community. Last year Mr. Vincent Thompson, B.A., of Virginia Union University, joined the staff as Latin master. This term Mrs. Ivy Nunes, a leader in the town, has joined the staff as a part-time teacher in the newly established Home Economics Department. "God is working his purpose out" was what the School thought when, in her opening address to the school, she brought out a paraphrase and some of the actual words of George Fox the Younger appearing in the *American Friend* of December 31 which arrived a little before she gave her talk. The words are " . . . an Exhortation to Families: Parents should correct them (children) in fear, wisdom and freedom of God, (and) neither correct them in (our) own will, nor in hastiness, rashness, or passion."

During the program, Mr. Charles Robinson, Principal of the Titchfield School called upon Joseph Hamilton, the oldest Quaker of the Port Antonio Meeting, to hand out the lovely Bible given by Jamaica Yearly Meeting for the outstanding Pennington student in scripture for 1953, Lena Simmonds.

Zephaniah Cunningham

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KOKOMO, INDIANA—There are several changes and new additions to report at the Union Street Meeting of Friends in Kokomo. Since increased attendance called for more room in the Junior Sunday School, the old furnace room was remodeled and decorated, and a lovely new classroom is the welcome result. The Sunday School Board also purchased new songbooks for the Junior Sunday School which were dedicated in a very impressive service January 31st. The Quaker Quester Class recently refurbished the Mothers' Room and installed a new full-length mirror there. The Golden Rule Leaders Class is giving suppers and accepting donations for a rapidly growing fund to buy new chairs for the basement. The Golden Rule Leaders also bought a new typewriter for the church office, and the Fellowship Class has purchased two new desks for Norman Young and the church secretary.

Another change at Union Street will be a new secretary and youth worker, since Milley Chapman left the last of January to begin courses at Purdue University preparatory to entering Rural Youth Work. Milley was surprised with a farewell tea, planned by John and Sarah Rynerson with the help of the young people and other members, Sunday afternoon, January 24th. A gift from the membership of Union Street, which she has served so faithfully and well, was presented at the tea. No one will ever take Milley's place with us, but we hope to find a new secretary and youth worker who will make her own place in our hearts as Milley did.

Publicity Committee
Union Street Friends

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BIRTHS

BEAM—To Cletus and Rebecca Shafer Beam of West Milton, Ohio, a daughter, Deborah Annette, on January 30.

DANNER—To Edwin and Dorothy Williams Danner of Muncie, Indiana, a daughter, Anne Bernice, on January 20.

TUNISON—To Ralph and Elizabeth Lamb Tunison of Whittier, California, a son, Dana Paul, on January 25.

REPLOGLE—To Bruce and Margaret Replogle of Harmony, N. J., a daughter, Wendy Dale, on January 27.

SHANK—To Jesse and Helen Mendenhall Shank of New Burlington, Ohio, a son, James William, on January 20.

WEDDING ANNIVERSARY

BOWLES—Gilbert and Minnie Pickett Bowles celebrated their fifty-fifth wedding anniversary on Dec. 31 at Honolulu, Hawaii. Both are active in Friends work, as they have been for many years. Minnie Bowles represents Friends on the Honolulu Council of Church Women, works with the W.C.T.U. and is co-chairman of the Relief Clothing program. Gilbert Bowles represents Friends in the Honolulu Council of Churches, works with the Hawaii Chapter U. N. Association, the Honolulu Fellowship of Reconciliation and the Temperance League, and maintains living contacts with Friends in Japan.

DEATHS

ALLEN—Eli Allen, on January 5, at his home at Jonesboro, Indiana, aged eighty-two, after a serious illness of three weeks. He had spent most of his life in the Back Creek Friends neighborhood and was a birthright Friend. He is survived by his widow, Idella; four sons, John J. at home, Dr. B. V. Allen, Dr. Aber Allen of Fort Wayne, Dr. Orville Allen of Marion; and a daughter, Mrs. Ernest Hawkins of Kokomo, Indiana.

HIATT—George J. Hiatt, on December 17, 1953, at Palo Alto, California. George Hiatt was a valued member of the Palo Alto Friends Meeting and the Pacific Yearly Meeting of Friends. He graduated from Barnesville Friends School in 1906. He also attended Ohio State University. After a brief period of school teaching, he became a traveling auditor for the General Motors Company and upon retiring from that work he settled in Palo Alto. His words as well as his actions were very creative and helpful in advancing our Quaker testimony and way of life. Surviving is his wife, Mary Warrington Hiatt, who is also a graduate of Barnesville School.

JONES—Dora Garrett Jones, on January 9, at Kokomo, Indiana, aged eighty-four. She had been ill several years of heart ailment. She was born November 8, 1869 in Wayne County, one of three children of Mr. and Mrs. James Garrett. Her two brothers preceded her in death. She came to Kokomo as a small child and lived practically all her life in this community. In 1895 she was married to George Jones, who died in 1919. She was active in the Union St. Friends Meeting in Kokomo until her health failed. Norman Young officiated at the funeral services. Burial was in Greentown Cemetery.

MOORE—Grace E. Moore, on December 22, at her home in Richmond, Indiana. She was a member of West Richmond Monthly Meeting and a daughter of the late Joseph and Mary T. Moore. Surviving are a brother, Willard E. Moore, and a sister, Lucy M. Grave of Richmond, Ind., and two nephews, Joseph Moore Cadbury of Philadelphia and B. Bartram Cadbury of Farmington, Conn.

SPICER—E. Grant Spicer, on December 9, 1953, at Mesa, Arizona. He was a birthright member of the Society of Friends. He graduated from Oakwood School and from Wilmington College in the class of 1903. Later he taught at Oakwood School and Westtown School, and for the past twenty-seven years had been head of the Mathematics department of Buckley Country Day School at Great Neck, Long Island. He was the son of the late J. Lindley Spicer, a minister of the Society of Friends and for several years Secretary of the Adult School of Twentieth Street Meeting in New York City. He is survived by his wife, Ida De Long Spicer of South Glens Falls, N. Y., and by a sister, Gladys Spicer Fraser of White Plains, N. Y.

THORNBURG—Irene Thornburg on January 28 at Winchester, Indiana. She was born August 8, 1871. She was a member of Winchester Meeting. Surviving are her husband, Ernest; a daughter, Margaret Pyle of South Bend, Indiana; a son, Marvin of Winchester; six grandchildren and eight great-grandchildren. Funeral services were held in Winchester Meetinghouse in charge of Kenneth Pickering. Interment was in Fountain Park Cemetery.

VAN BIBBER—Lora M. Van Bibber, on January 29, in Kokomo, Indiana, aged sixty-nine, after suffering a paralytic stroke. He was born June 5, 1884 near Kokomo, the son of Dayton and Charlotte Van Bibber. In 1906 he married Mabel Templin. He was an active member of the Union Street Friends Meeting. Surviving are his wife and two sons, Charles D. of Florence, Ala., and William of Kokomo; three grandchildren; and a brother, Roma Van Bibber. Funeral services were held at the Union Street Meeting with Norman Young officiating, assisted by Murray Johnson. Burial was in Crown Point Cemetery.

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LOCAL MEETING DIRECTORY

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio — Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado — Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa — First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan — First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone TOwnsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona — Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon — First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas — University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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